

Bahaar -e- Tehreer (Part3)

Ilmi, Tehqeeqi Aur
Islahi Tehreero Par
Mushtamil Ek Guldasta
(also available in Urdu and Hindi)

ABOUT US

Abde Mustafa Official, a team from Ahle Sunnat Wa Jama'at
Our motto : Serving Quraano Sunnat, preaching Ilme Deen and
to reform people.

This team came into existence in the year 2012 and in very
few years this team did a lot of acts.

There is also a special place of Abde Mustafa Official on
social media networking sites.

Lots of people from all over the world are connected to us
via Facebook, WhatsApp, Instagram, Telegram, YouTube and
Blogger.

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JAADU KARWA DIYA HAI

Maulana Shahzad Qadri Turabi Farmate Hain Ke Main Apne Peer -o-Murshid, Hazrat Allama Syed Turabul Haque Qadri Alaihi Rahma Ki Bargaah Mein Haazir Tha, Ek Shakhs Aaya Aur Kehne Laga Ke Mujh Par Kisi Ne Jaadu Karwa Diya Hai, Aap Ilaaj Kijiye Aap Alaihi Rahma Ne Apni Aadat Ke Mutabiq Taweez Ata Farmayi Aur Khoob Tasalli Di Magar Wo Shakhs Mutmain Nahin Hua Aur Baar Baar Yahi Keh Raha Tha Ke Mujh Par Kisi Ne Jaadu Karwa Diya Hai

Aakhir Mein Shah Sahab Alaihi Rahma Ne Farmaya Ke Aisa Lagta Hai Tum Par Jaadu Kisi Mamooli Aadmi Ne Nahin Karwaya Balki Hazrate Moosa Alaihissalam Ke Daur Ke Sabse Bade Jadugar "Saamri" Ne Tum Par Jaadu Karwaya Hai Ye Sunte Hi Wo Taweez Le Kar Muskurata Hua Chala Gaya Aur Maujood Hazireen Bhi Muskura Diye

(ملخصاً: خطبات ترائی، ج 5، ص 268، زاویہ پہلی شہر زلاہور)

Humari Awaam Mein Ek Tabqa Aisa Bhi Hai Jinhein Humesha Lagta Hai Ke Hum Par Kisi Ne Jaadu Karwa Diya Hai, Aurato Mein Ye Baat Zyada Paayi Jaati Hai Unhone Pehle Se Ye Baat Zahan Nasheen Kar Li Hoti Hai Ke Hum Par Jaadu Kiya Gaya Hai Aur Jab Unhein Is Ke Bar Khilaf Bataya Jaaye Ke Aap Par Kisi Ne Kuchh Nahin Karwaya To Unhein Taskeen Haasil Nahin Hoti, Goya Wo Yahi Sunna Chahte Hain Ke Mujh Par Kisi Ne Jaadu Karwa Diya Hai Allah Ta'ala Raham Farmaye

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HAZRATE AMEER -E- MUAWIYA KATIB -E- RASOOL

Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ko Ye Sharf Bhi Haasil Hai Ke Aap Radiallaho Ta'ala Anho Nabiye Kareem ﷺ Ke

Katib The Aur Aam Kitabat Ke Ilawa Huzoor ﷺ Ne Aapko Kitabat -
e- Wahi Ki Bhi Zimmedari Ata Farmayi

- (1) صحیح مسلم، ج 4، ص 1945، ر 2501
- (2) صحیح ابن حبان، ج 16، ص 189، ر 7209
- (3) المعجم الکبیر للطبرانی، ج 13، ص 554، ر 14446
- (4) مجمع الزوائد، ج 9، ص 357، ر 15924
- (5) دلائل النبوة، ج 6، ص 243
- (6) تاریخ اسلام، ج 4، ص 309
- (7) الشریعہ، ج 5، ص 2431
- (8) المبسوط، ج 24، ص 47
- (9) الاعتقاد، ص 43
- (10) الحجۃ فی بیان المنجی، ج 2، ص 570، ر 566
- (11) الذخیرۃ، ج 1، ص 110
- (12) الاباطیل والمناکیر، ص 116، ر 191
- (13) کتاب الاربعین، ص 174
- (14) تاریخ دمشق الکبیر، ج 59، ص 55، ر 7510
- (15) کشف المشکل، ج 2، ص 96
- (16) الفخری فی الآداب، ص 109
- (17) جامع المسانید، ج 8، ص 131، ر 1760
- (18) الاعتصام، ص 239
- (19) امتناع الاسماع، ج 12، ص 113

(20) تقریب التہذیب، ص 470، ر 6758

(21) عمدۃ القاری، ج 2، ص 73، ر 71

(22) المواہب اللدنیۃ، ج 1، ص 533

(23) ارشاد الساری، ج 1، ص 170، ر 71

(24) الصواعق المحرقة، ص 355

(25) سمط النجوم، ج 3، ص 155

(26) تفسیر روح البیان، ج 1، ص 180

(27) فتاویٰ رضویہ شریف، ج 26، ص 492

(28) شان صحابہ، صفحہ نمبر 32

(ماخوذ من من هو معاویہ مصنفہ علامہ لقمان شاہد)

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QISSA GO MUQARRIREEN MASJID SE BAAHAR

Ek Martaba Hazrate Sayyiduna Ibne Umar Radiallaho Ta'ala
Anhuma Masjid Mein Tashreef Laaye To Dekha Ke Wahan Ek Qissa
Go Baith Kar Qisse Suna Raha Hai

Aapne Ek Sipahi Ko Uski Taraf Mutawajjeh Kiya Ke Wo Ise Masjid
Se Baahar Nikal De, Chunanche Us Sipahi Ne Ise Masjid Se Baahar
Nikal Diya

Agar Qissa Goyi Ka Talluq Zikr Ki Majalis Se Hota Aur Qissa Go Ko
Ulama Mein Shumar Kiya Jaata To Hazrate Sayyiduna Ibne Umar
Kabhi Bhi Use Masjid Se Baahar Na Nikalte

(ملخصاً: المدخل لابن الحاج، ج 1، ص 333 بہ حوالہ قوت القلوب، ج 1، ص 708، ط مکتبۃ المدینہ کراچی)

Hazrate Sayyiduna Maula Ali Radiallaho Ta'ala Anho Ke Baare Mein Bhi Manqool Hai Ke Jab Aap Basra Tashreef Laaye To Qissa Go Muqarrreen Ko Masjid Se Baahar Nikala

(ایضاً)

Shah Waliullah Muhaddise Dehelvi Rahimahullah Likhte Hain Ke Sahaba -e- Kiraam Ne Qissa Khwano Ko Masajid Se Nikala Hai Aur Maara Bhi Hai

(القول الجمیل: بہ حوالہ فتاویٰ اجملیہ، ج 4، ص 101)

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SOCHO PHIR BOLO

Hazrate Abu Huraira Radiallaho Ta'ala Anho Se Riwayat Hai Ke Nabiye Kareem ﷺ Ne Irshad Farmaya Ke :

Banda Baaz Awqaat Ek Aisi Baat Keh Deta Hai Jis Ka Nuqsan Nahin Samajhta, Aur Uski Wajah Se Wo Dozakh Mein Is Qadar Utar Jaata Hai Jis Qadar Ke Mashriq Wa Maghrib Ke Darmiyan Faasla Hai

(- مسلم، الزهد، ص 1219، ر 48182)

- و بخاری، الرقاق، ص 544، ر 6477

و ترمذی، الرقاق، ص 1885، ر 2314 بہ حوالہ امثال صحیح مسلم، ص 102)

Bina Soche Samjhe Bolna Humare Liye Halakat Ka Sabab Ban Sakta Hai

Kisi Bhi Baat Ko Bolne Se Pehle Ghaur -o- Fikr Karna Chahiye Kahin Aisa Na Ho Ke Koi Ek Jumla Humein Dozakh Mein Daal De! Allah Ta'ala Humein Fuzool Baato Se Bachaye

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DR. TAHIR SAHAB

Dr. Tahir Sahab Ke Mutalliq Bahuto Ne Bahut Kuchh Likha, Kisi Ne Radd Mein Likha To Kisi Ne Difa Aur Himayat Mein Likha

Agar Hum Insaaf Ki Nazro Se Dekhein To Maloom Hoga Ke Jinhone Himayat Mein Likha Hai Un Ki Nazro Par Dr. Sahab Ke Kaam Ne Parda Daal Rakha Hai Warna Ulama -e- Ahle Sunnat Dr. Sahab Ke Mutalliq Muttafiqa Taur Par Apna Nazariya Pesh Farma Diya Hai Jo Mizaaj -e- Shariat Ke Ayen Mutabiq Hai
Ab Tak Dr. Sahab Ke Baare Mein Jo Fatawa, Aqwaal Aur Nazariyaat Ulama -e- Ahle Sunnat Ki Jaanib Se Manzar -e- Aam Par Aaye Hain Wo Logon Ki Rah Numayi Ke Liye Shaafi Wa Kaafi Hai, Main Faqat Itna Arz Karna Chahunga Ke:

**Dastaar Ke Har Pech Ki Tehqeeq Hai Laazim
Har Saahib -e- Dastaar Muazzaz Nahin Hota**

Shayar Ki Muraad Tak Bhale Hi Mujh Kam Faham Ki Rasayi Na Ho Sake Lekin Main Is Sher Ke Zariye Ye Kehna Chahta Hoon Ke Dr. Sahab Ho Ya Aalam -e- Rooya Mein Ayimma Wa Muhaddiseen Se Dastaar Haasil Karne Waala Koi Soofi, Unke Dastaar Ke Har Pech Ki Tehqeeq Karna Laazim Hai Kyunki Kabhi Kabhi Jo Dikhta Hai Wo Hota Nahin Aur Jo Hota Hai Wo Dikhai Nahin Deta

ABDE MUSTAFA

KYA AAP KITABEIN PADHTE HAIN?

Imam Zahbi "Tazkiratul Huffaz" Mein Khateeb -e- Baghdadi Ke Mutalliq Likhte Hain Ke Wo Raaste Mein Chalte Huye Bhi (Kitabo Ka) Mutala Karte The Taaki (Kahin) Aane Jaane Ka Waqt Zaaya Na Ho!

(تذکرۃ الحفاظ، ج 3، ص 114 بہ حوالہ علم و علما کی اہمیت، ص 23، ط مکتبہ اہل سنت)

Aaj Hum Raaste Mein Chalte Huye Padhna To Bahut Door, Ghar Mein Khaali Baithe Ho Tab Bhi Kitabein Padhna Pasand Nahin Karte Humare Naujawano Ke Baare Mein To Puchhiye Hi Mat, Inhein Gaana Sunne, Mobile Phone Par Game Khelne, Fuzool Ki Chatting Karne Aur Filmein Waghaira Dekhne Se Hi Fursat Nahin Hai Aur

Agar Kabhi Kabhar Thoda Bahut Waqt Khaali Mil Bhi Jaaye To Pareshan Ho Jaate Hain Ke Ab Ise Kahan Barbaad Kiya Jaaye? Hum Ye Nahin Kehte Ke Aap Raaste Mein Chalte Huye Kitabo Ka Mutala Karein Lekin Kabhi To Mutala Karein Apni Daud Bhaag Ki Zindagi Mein Se Kuchh Waqt Kitabo Ke Liye Bhi Nikalein, Yaqeenan Ye Aapke Liye Mufeed Saabit Hoga Jaate Jaate Ek Baat Aur :

Mumkin Hai Ye Padh Kar Kisi Ko Hairani Huyi Ho Ke Koi Raaste Mein Chalte Huye Bhi Mutala Kiya Karta Tha Lihaza Hum Us Hairangi Mein Mazeed Izafa Karne Ke Liye Ek Aur Waqiya Bayaan Karte Hain, Mulahiza Farmayein :

Hazrate Sa'alab Nahwi Alaihi Rahma Ki Wafat Ka Sabab Ye Hua Ke Aap Asar Ke Baad Kahin Nikle Aur Haath Mein Ek Kitab Thi Jise Aap Chalte Huye Padh Rahe The, Ek Ghoda Aapse Takra Gaya Aur Aap Zameen Par Gir Pade! Sar Mein Kaafi Chot Aayi Unhein Ghar Le Jaaya Gaya Aur Dusre Din Unka Inteqal Ho Gaya

(خطبات ترائی، ج 1، ص 74)

Allah Ta'ala Ki Un Par Rahmat Ho Aur Unke Sadqe Humari Maghfirat Ho Aur Mutaale Ki Toufique Bhi Ata Ho

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PEHLE PADHAYI BAAD MEIN KHANA

Chhati Sadi (6th Century) Ke Mash'hoor Hambali Aalim, Allama Ibne Aqeel Hambali Mutaale Ka Aisa Shauq Rakhte The Ke Khana Khane Mein Bhi Koshish Farmate Ke Kam Se Kam Waqt Lage! Aap Aksar Roti Khaane Se Parhez Karte Aur Waqt Bachane Ke Liye Choore Ko Paani Mein Bhigo Kar Istemal Karte, Farmate Ke Roti Chabane Aur Khane Mein Kaafi Waqt Lag Jaata Hai Jabki Is (Choore) Ke Istemal Se Waqt Zyada Nikal Aata Hai

(مُلخصاً: طبقات حنابلہ بہ حوالہ علم و علما کی اہمیت، ص 24، 27، ط مکتبہ اہل سنت)

Ilme Nahaw Ke Imam, Khaleel Bin Ahmad Farmate The Ke Wo
Saa'atein (Ghadiya) Mujh Par Bahut Giraa Guzarti Hain Jin Mein
Main Khana Khata Hoon

(ایضاً، ص 23)

Muhaddis -e- Kabeer Hazrate Ubaid Bin Yaeesh Alaihi Rahma
Farmate Hain Ke Maine Tees Saal Se Raat Ka Khana Nahin Khaya,
Meri Bahan Mere Moonh Mein Luqma Daalti Aur Main Hadees
Padhta Aur Likhta

(خطبات ترمذی، ج 4، ص 250)

Hazrate Ahmad Bin Yahya Shaybani Alaihi Rahma Ko Jab Koi
Dawat Deta To Is Shart Par Qabool Farmate Ke Unke Liye Koi Aisi
Cheez Muhaiyya Ki Jaaye Jis Par Mujallad Kitabein Rakh Kar Padh
Sakein

(ایضاً، ص 249)

Allahu Akbar! Ye Wo Hastiya Thi Jinhein Waqt Ki Ahmiyat Maloom
Thi Aur Mutaale Se Ghair Mamooli Muhabbat Thi
Daur -e- Haazir Mein Door Door Tak Is Ki Misaal Nahin Milti
Aaj Agar Hum Dekhein To Kuchh Log Sirf Neend Ko Bulane Ke
Liye Mutaala Karte Hain Aur Dusri Taraf Jab Baat Film, Naatak
Waghaira Dekhne Ki Aa Jaaye To Aadhi Raat Tak Ullu Ki Tarah
Aankhein Khuli Ki Khuli Rehti Hain
Maaf Kijiyega, Ahqar Ka Maqsad Kisi Ko Neecha Dikhana Ya Kisi
Ka Mazaaq Udana Harghiz Nahin, Main To Faqat Ek Haqeeqat Ko
Bayaan Kar Raha Hoon Jis Ke Numoone Humein Apne Ird Gird
Aksar Dekhne Ko Milte Hain
Allah Ta'ala Humein Waqt Ki Ahmiyat Se Waqifiyat Ata Farmaye
Aur Ilmo Amal Se Sachhi Muhabbat Ata Farmaye

ISHQ KARNA AUR ISHQ HONA

Ek Hota Hai Ittefaqan Kisi Par Pehli Nazar Padte Hi Usse Pyaar Ho
Jaana Aur Ek Hota Hai Ke Hum Pehle Se Ye Soch Kar Niklein Ke
Humein Kisi Par Apni Nazar Ko Atkana Hai Aur Kisi Se Pyaar Karna
Hi Hai

In Dono Mein Bahut Farq Hai

Aaj Kal Jo Ishq -e- Mijazi Ka Bazaar Garam Hai Wo Isi Dusri Qism
Ka Hai Ke Humein Ek Mehbooba Ya Ek Aashique Ki Talash Hai
Jis Tarah Insan Ki Zindagi Mein Deegar Kayi Maqasid Hote Hain Ke
Daulat Kamani Hai, Shohrat Haasil Karni Hai, Doctor, Engineer
Banna Hai Theek Isi Tarah Kayi Logon Ne Ise Bhi Zindagi Ka Ek
Maqsad Bana Liya Hai Ke Humein Ek Mehboob Talash Karna Hai
Phir Use Apne Dil Ki Baat Batani Hai, Usse Baatein Karni Hain,
Mulaqat Ke Liye Tadapna Hai Aur Deegar Mamlaat Karne Hain Jo
Ishq -e- Mijazi Mein Bunyadi Ahmiyat Rakhte Hain

Aisi Fikr Logon Ke Andar Paida Karne Mein Filmo, Dramo Aur
Behuda Gaano Ka Bahut Bada Haath Hai, Yahi Wo Cheezein Hain
Jinhone Logon Ka Bil Khusoos Naujawano Ka Dimagh Bhrasht Kar
Rakha Hai

Abhi To Haal Ye Hai Ke Jis Ne Jawani Ki Dehleez Par Qadam Bhi
Nahin Rakha Wo Bhi Ishq -e- Mijazi Mein Dhoka Kha Kar Baitha
Hai

Agar Aap Chahte Hain Ke Aapki Awlaad Is Bala Se Mahfooz Rahe
To Un Par Dhyaan Dein

Sirf Ye Dekhna Kaafi Nahin Ke Usne Khana Khaya Ya Nahin,
School Gaya Ya Nahin, Nahaya Ya Nahin Balki Ye Dekhein Ke Wo
Kis Raaste Par Hai

Kahin Aisa Na Ho Ke Jal Jaaye Baagh -e- Armaa Aur Kaano Ko
Khabar Tak Na Ho!

ABDE MUSTAFA

RATTA MAAR MUQARRIR

Allama Ibne Jauzi Likhte Hain Ke Hamid Bin Abbas Ka Ek Dost Beemar Ho Gaya To Iyadat Ke Liye Usne Apne Bete Ko Bhejne Ka Irada Kiya, Bhejte Waqt Bete Ko Naseehat Ki :

Beta! Jab Wahan Dakhil Ho Jaao To Oonchi Jagah Par Baithna Aur Mareez Se Puchhna Ke Aapko Kya Takleef Hai?

Jab Wo Kahe Ke Fulaan Fulaan Takleef Hai To Jawab Mein Kehna Ke In'sha Allah Theek Ho Jaaoge, Phir Puchhna Ke Kaun Se Hakeem Se Ilaaj Karwate Ho? Jab Wo Kisi Hakeem Ka Naam Le To Kehna Ke Achha Hai, Mubarak Hai Phir Kehna Ke Ghiza (Khane) Mein Kya Istemal Karte Ho? Jab Wo Kisi Ghiza Ka Naam Bataye To Kehna Ke Achha Khana Hai, Behtar Ghiza Hai

Beta Apne Baap Ki Naseehat Ko Sun Kar Iyadat Ke Liye Wahan Pahuncha To Mareez Ke Saamne Ek Meenar Tha, Wo Naseehat Ke Mutabiq Us Par Baitha To Achanak Wahan Se Gir Pada Aur Mareez Ke Seene Par Ja Pada Aur Use Mazeed Takleef Mein Muhtala Kar Diya, Phir Mareez Se Puchha Ke Aap Ko Kya Takleef Hai?

Mareez Ne Kaha Ke Marzul Maut Mein Hoon

Isne Kaha Ke In'sha Allah Jald Najaat Paaoge (Yaani Jaane Ka Waqt Qareeb Hai)

Phir Puchha Ke Kis Hakeem Se Dawayi Lete Ho?

Mareez Ne Kaha Ke Malkul Maut

Isne Kaha Ke Mubarak Hai, Ba Barkat Hai

Phir Puchha Ke Kaun Si Ghiza Istemal Karte Ho?

Mareez Ne Kaha Ke Maarne Waala Zahar!

Isne Kaha Ke Bahut Mazedar Aur Achhi Ghiza Hai!

(ملخصاً: اخبار الحمقى والمغفلين مترجم، ص 278، 279، ط کرمانوالہ بک شاپ لاہور)

Fi Zamana Aksar Muqarrireen Ka Mamla Bhi Isse Kaafi Milta Julta Hai

Mazkoora Bete Ne Jis Tarah Apne Baap Ki Naseehat Ko Samajhne Ki Bajaye Ratt Liya Isi Tarah Humare Joshile Muqarrireen "Baarah

Taqreerein" Aur "Pachchees Khutbaat" Waghaira Ratt Kar Maidan -
e- Taqreer Mein Utar Jaate Hain Aur Phir Anjaam Ka Andaza Aap
Mazkoora Baala Waqiye Se Laga Sakte Hain

ABDE MUSTAFA

DR. TAHIR AUR WAQAR -E- MILLAT

(Part 1)

Hazrat Allama Mufti Muhammad Waqaruddin Qadri Razvi Alaihi
Rahma Ki Bargaah Mein Sawal Kiya Gaya Ke Ek Shakhs Ne Khwab
Dekha Jis Mein Nabiye Kareem ﷺ Ne Usse Farmaya Ke Tum Agar
Pakistan Mein Mere Mezbaan Ban Jaao To Main Pakistan Mein
Kuchh Dino Ke Liye Ruk Sakta Hoon, Us Shakhs Ne Ek Risale Mein
Yahi Khwab Bayaan Karte Huye Kaha Ke Huzoor ﷺ Ne Pakistan
Mein Mujhe Apna Mustaqil Mezbaan Muqarrar Kar Diya Hai
Is Jumle Par Kuchh Log Aitraz Karte Hain Aur Ise Shaan -e- Risalat
Mein Tauheen Batate Hain Lihaza Aapse Darkhwast Hai Ke Shariat
Ki Raushni Mein Fatwa Sadir Farmayein Ke Kya Shakhs -e- Mazkoor
Kisi Sharayi Jurm Ka Murtakib Hua Hai Ya Nahin?

Waqar -e- Millat Alaihi Rahma Jawab Mein Likhte Hain Ke Tahirul
Qadri Ka Ye Khwab Nawaye Waqt Lahore, Takbeer Aur Deegar
Mukhtalif Rasail Mein Chhapa Hai

Haqeeqat Ye Hai Ke Khwab Insan Ke Ikhteyar Mein Nahin Aur
Insan Khwab Mein Ajeebo Ghareeb Umoor Bhi Dekhta Hai Magar
Apni Fazeelat Ke Liye Kisi Khwab Ko Chhapna Ya Bayaan Karna,
Ye Insan Ka Ikhteyari Fe'al Hai Lihaza Tahirul Qadri Ka Khwab
Bayaan Karte Huye Ye Kehna Ke Huzoor ﷺ Ne Pakistan Mein
Mujhe Apna Mustaqil Mezbaan Muqarrar Kar Diya Hai Aur Wapsi
Ke Ticket Ka Bhi Mutalba Kiya Hai Aur Bahut Si Baatein Bayaan Ki
Jin Mein Huzoor ﷺ Ke Muhtaaj Hone Aur Tahirul Qadri Se Madad
Talab Karne Aur Ek Ummati Ke Muqable Mein Nabi Ki Muhtaaji Ka

Izhaar Hota Hai Lihaza Ye Tauheen -e- Nabi ﷺ Hai Aur Tauheen Karne Waalo Ki Jo Saza Hai Tahirul Us Saza Ka Mustahiq Hai

(ملخصاً: وقار الفتاوى، ج 1، ص 324، 325)

ABDE MUSTAFA

DR. TAHIR AUR WAQAR -E- MILLAT

(Part 2)

Waqar -e- Millat Alaihi Rahma Se Dusre Maqam Par Sawal Kiya Gaya Ke Professor Tahirul Qadri Ahle Sunnat Wa Jama'at Se Talluq Rakhte Hain Ya Nahin? Aur Humein Inke Baare Mein Kya Raaye Rakhni Chahiye? Inke Baare Mein Ek Risale Mein Padha Hai Ke Ye Deobandiyo Ke Pichhe Namaz Ko Jaayez Samajhte Hain Aur Unse Jo Ikhtelafaat Hain Use Furooyi Gardante Hain To Iska Waazeh Matlab Hai Ke Ye Gustakhaan -e- Rasool ﷺ Ko Kafir Nahin Samajhte Aur Ye Ke Inke Nazdeek Ikhteram -e- Rasool Bhi Furooyi Mas'ala Hai, To Kya Ye Shakhs

"مَنْ شَكَّ فِي كُفْرِهِ وَعَذَابُهُ فَقَدْ كَفَرَ"

(Jo In Gustakhaan -e- Rasool Ke Kufr Aur Azaab Mein Shak Kare Wo Kafir Hai) Ke Tahat Aayega Ya Nahin? Aap Alaihi Rahma Jawab Mein Likhte Hain Ke Professor Tahirul Qadri Ka Kehna Yahi Hai Ke Ye Ikhtelafaat Furooyi Hain 28 September 1987 Ke Jung Akhbar Mein Ye Khabar Chhapi Hai Ke Inhone Hotel Mein Aurato Se Khitab Kiya, Ek Khatoon Ne Jab Inse Sawal Kiya Ke Jab Islam Ittehad Ka Dars Deta Hai To Phir Itne Firqe Kyun?

Is Par Professor Tahirul Qadri Sahab Ne Jawab Diya Ke Tamam Firqo Ki Bunyad Ek Hai, Sirf Juda Juda Tariqa Hai Isliye Ittehad Mutassir Nahin Hota Aur Inhone Apne Interview Mein Pehle Bhi Kaha Tha Ke Inke Yahan Do Mudarras Deobandi Hain Aur Ek Shia Hai Lihaza Isi Se Andaza Kar Lijiye Ke In Ke Khayal Mein Aur "Nadwa" Waalo Ke Khayaal Wa Etiqad Mein Kya Farq Hai

ABDE MUSTAFA

DR. TAHIR AUR WAQAR -E- MILLAT

(Part 3)

Waqar -e- Millat Alaihi Rahma Se Ek Aur Maqam Par Sawal Kiya Gaya Ke Zaid Kehta Hai Ke Dr. Tahirul Qadri Ek Sachhe Aashiq -e- Rasool Hain Aur Ikhlaas Ke Saath Deen Ki Khidmat Karne Waale Hain, Mujhe Tahirul Qadri Ki Is Baat (Ke Deobandiyo Ke Pichhe Namaz Jaayez Hai) Ke Ilawa Tamam Baato Se Ittefaq Hai Aur Main Inke Kaamo Se Mutmain Hoon Aur Inhein Badmazhabo Ka Chahne Waala Nahin Samajhta Lihaza Ye Irshad Farmayein Ke :

(1) Kya Zaid Ke Pichhe Namaz Padhna Durust Hai?

(2) Zaid Ke Aur Ahle Sunnat Ke Aqaid Mein Jo Farq Hain Use Waazeh Farma Dein

Waqar -e- Millat Alaihi Rahma Farmate Hain Ke Is Zamane Mein Islam Ka Daawa Karne Waale Mukhtalif Giroh Hain Aur Har Ek Yahi Daawa Karta Hai Ke Main Aashiq -e- Rasool Hoon Magar Kisi Shakhs Ke Stage Par (Diye Gaye) Bayanaat Se Uske Aqaid Ka Pata Nahin Lagaya Ja Sakta Hai

Kisi Shakhs Ke Aqeede Aur Mazhab Ka Pata Uski Tehreero Se Chalta Hai, Tahirul Qadri Bahut Zamane Se Apne Interviews Mein Ye Kehta Raha Hai Ke Shia, Deobandi, Ghair Muqallid Aur Barelvi Chaaro Mazahib Mein Furooyi Ikhtelafat Hain! In Mein Usooli Ikhtelaf Nahin

Is Ka Matlab Ye Hua Ke Hazrate Ayesha Siddiqah Radiyallahu Ta'ala Anha Par Tohmat Lagana, Hazrate Abu Bakar Wa Umar Radiyallahu Ta'ala Anhuma Ko Khalifa -e- Bar Haque Na Janna, In Ki Khilafat Ka Inkar Karna, Quraan -e- Kareem Ko Bayaaz -e- Usmani Samajhna, Ye Tamam Baatein Professor Sahab Ki Nazar Mein Furooyi Hain

Halanki Khilafat -e- Abu Bakar Ke Haque Hone Par Sahaba -e- Kiraam Ka Ijma Hai Aur Ijma -e- Sahaba Ka Munkir Kafir Hai Hazrate Ayesha Siddiqa Par Tohmat Lagane Waala Quraan Ka Munkir Hai Aur Quraan Ko Bayaaz -e- Usmani Kehne Waala Bhi Kafir Hai

Tahirul Qadri Ne Apne Is Aqeede Ki Khul Kar Tayeed Kar Di Hai Minhajul Quraan Jo Inka Apna Risala Hai Us Ke December 1990 Ke Shumare Mein Chhapa Hai :

Maujuda Naazuk Halaat Mein Ahle Tashee Ko Kafir Qarar Dene Waale Aur Bhole Bhaale Musalmano Mein Is Ka Propaganda Karne Waale Baaz Khud Parast Inteha Pasand Molvi Sahibaan To Ho Sakte Hain Ahle Sunnat Wa Jama'at Hargiz Nahin Ho Sakte

Iske Chand Sutoor Baad Likha Hai :

Is Haqeeqat -e- Baahira Aur Burhaan -e- Qatia Ke Bawajood Ahle Tashee Ko Bil Majmoo Kafir Samajhna, Kehna Ya Qarar Dena Mutlaqan Baatil Hai, Bilkul Isi Nahaj Par Koi Firqa Ya Koi Fard Ahle Sunnat Ko Kafir Samjhe, Kahe Ya Qarar De Wo Bhi Qatayi Taur Par Baatil Hoga

Dar Haqeeqat Hanafi, Deobandi, Barelvi, Shia, Maaliki, Hambali, Shafayi Aur Ahle Hadees Sab Ke Sab Musalman Hain, In Firqo Mein Furooyi Ikhtelaf To Bahar Taur Maujood Hain Magar Bunyadi Ikhtelaf Koi Nahin

Deobandiyo Ki Tauheen -e- Nabi Par Mushtamil Wo Kitabein Jin Par Ulama -e- Haram, Shaam Wa Misr Ne Hukme Takfeer Kiya Aur Ye Likha :

"مَنْ شَكَّ فِي كُفْرِهِ وَعَذَابُهُ فَقَدْ كَفَرَ"

Jo Is Mein Shak Kare Wo Bhi Kafir Hai

Wo Kitabein Ab Tak Isi Tarah Chhap Rahi Hain, Professor Ke Nazdeek Ye Bhi Furooyi Ikhtelafaat Hain

In Chand Misalo Se Ye Zaahir Ho Gaya Ke Professor Sahab Ka Ek Naya Mazhab Hai Aur Inke Mazhab Ke Mutabiq In Baatil Firqo Aur

Ahle Sunnat Mein Koi Farq Nahin Hai Wo Sab Ko Musalman Samajhte Hain Aur Unke Pichhe Namaz Padhna Jaayez Samajhte Hain

Zaid Ka Qaul Agar Nawaqifi Ki Bina Par Hai To Use Samajhna Chahiye Aur Unko Aashiq -e- Rasool Ke Bajaye Islam Ka Barbad Karne Waala Kehna Chahiye, Agar Zaid Jaan Boojh Kar Aisa Kehta Hai To Us Ka Bhi Wahi Hukm Hai Jo Ulama -e- Haramain Ne Bayaan Kiya Hai Lihaza Us Ki Imamat Baatil Wa Najayez Hai, Musalmano Ko Isse Ijtenab Karna Chahiye

(وقار الفتاوی، ج 1، ص 326 تا 328)

ABDE MUSTAFA

DR. TAHIR AUR WAQAR -E- MILLAT

(Part 4)

Waqar -e- Millat Alaihi Rahma Se Ek Sawal Ye Kiya Gaya Ke Idara -e- Minhajul Quraan Ke Baani Professor Tahirul Qadri Ka Programe Maslak -e- Ahle Sunnat Ki Tarweej -o- Taraqqi Ke Liye Hai Ya Nahin? Aur Jo Molvi Professor Tahirul Qadri Ke Ham Khayal Hain Wo Maslak -e- Ahle Sunnat Se Talluq Rakhte Hain Ya Nahin? Aise Molviyo Ke Pichhe Namaz Padhna Sharayi Lihaz Se Durust Hai Ya Nahin?

Aap Alaihi Rahma Jawab Mein Farmate Hain Ke Tahirul Qadri Ne Jab Ye Kehna Shuru Kiya Ke Barelvi, Deobandi, Ghair Muqallid Aur Shia Ke Ikhtelafat Furooyi Hain Aur Sab Ko Musalman Shumar Kiya To Is Se Zaahir Ho Gaya Ke Wo Pakistan Mein Naya "Nadwa" Qaayim Kar Raha Hai Aur Is Ke Nazdeek Hazrate Abu Bakar Wa Umar Radiallaho Ta'ala Anhuma Ko Gaali Dena Aur Hazrate Ayesha Siddiqa Radiallaho Ta'ala Anha Par Tohmat Lagana Bhi Furooyi Baat Hai Aur Is Ke Nazdeek Ye Log Musalman Hain Aur Jin Logon Ki Kitabein Tauheen -e- Nabi Se Bhari Padi Hain Unko Bhi Musalman Qarar Dena Inke Maz'uma Furooyi Ikhtelaf Ka Natija Hai Lihaza

Aisa Shakhs Sunni Kaise Ho Sakta Hai? Aur Ab Haal Hi Mein Jin Partiyon Se Ittehad Kiya Hai Usse Bhi Ye Haqeeqat Aashkaar Ho Jaati Hai

Ye Shakhs Sunniyat Ko Tabaah Karne Waala Hai

Ahle Sunnat Se Is Ka Koi Talluq Nahin Hai, Is Ke Ham Khayal Aur Ham Nawa Molvi, Imam, Imamat Ke Laayeq Nahin

Ahle Sunnat In Se Apne Talluqaat Munqata Kar Lein

(وقار الفتاوى، ج 1، ص 328)

ABDE MUSTAFA

HISAAB LAGAIYE

Ek Bewkoof Se Puchha Gaya Ke Tu Kab Paida Hua? To Usne Jawab Mein Kaha :

Main Nisf (Aadhe) Ramzan Mein Chand Nazar Aate Hi Eid Ke Teen Din Baad Paida Hua Hoon, Ab Jaise Chaho Hisaab Laga Lo

(اخبار المحقق والمغفلين مترجم، علامه ابن جوزی، ص 265)

Dr. Tahirul Qadri Ke Bayanaat Aur Kitabo Ka Haal Bhi Kuchh Aisa Hi Hai Ke Aap Padh Kar Jaise Chahein Hisaab Laga Lein

Dr. Sahab Apne Ek Bayaan Mein Kehte Hain Ke 1400 Saal Ki Islami Tarikh Mein Kisi Soofi Ne Kisi Ko Kafir Nahin Kaha, Kisi Ki Takfeer Nahin Ki Aur Phir Dusre Kayi Bayanaat Mein Kufr Ke Fatwe Jaari Karte Huye Nazar Aate Hain, Kabhi Kuchh Kehte Hain Aur Kabhi Kuchh

Ek Taraf Sahabi -e- Rasool Ki Izzat Ki Baatein Karte Hain Aur Dusri Taraf Fazail Bayaan Karne Se Mana Karte Hain,

Ek Taraf Ikhtelaf Karne Ki Khususi Dawat Baant'te Hain Aur Dusri Taraf Kehte Hain Ke Koi Molvi Mere Fatwe Se Ikhtelaf Kar Ke Dikhaaye!

Saari Baatein Dr. Sahab Khud Kehte Hain, Tazaad Hi Tazaad Hai Ab Main Sirf Itna Kahunga Ke Aap Hisaab Laga Lein

ABDE MUSTAFA

AAyat BAAD MEIN NAAZIL HUYI

Nabiye Kareem ﷺ Ne Rom Ke Baadshah Hirqil (Hirqil/Hiraql) Ki Taraf Ek Maktoob Rawana Farmaya

Us Maktoob Mein Huzoor ﷺ Ne Ye Aayat -e- Mubarak Likhwayi :

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ ٱللَّهِ ۚ فَمَن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ

(آل عمران: 64)

Tajjub Ki Baat Ye Hai Ke Mazkoora Aayat Us Waqt Naazil Hi Nahin Huyi Thi!

Ye Aayat Us Maktoob Ke Bhejne Ke Teen Saal Baad Naazil Huyi Hai

Is Silsile Mein Allama Ibne Hajar Asqalani Alaihi Rahma Likhte Hain Ke Nabiye Kareem ﷺ Ne Is Aayat Ke Nuzool Se Pehle Hi Is Ko Likh Diya Tha Aur Baad Mein Jab Ye Aayat Naazil Huyi To Aap ﷺ Ke Likhe Huye Ke Mawafiq Thi Aur Ye Bhi Ho Sakta Hai Ke Ye Aayat Dobra Naazil Huyi Ho Lekin Ye Bayeed Hai

(فتح الباری، ج 1، ص 517 بہ حوالہ نعم الباری فی شرح صحیح البخاری)

Hazrat Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke Main Kehta Hoon Ke Is Mein Ibne Arabi Ke Is Qaul Ki Tayeed Hai Ke Quraan -e- Majeed Ke Mukammal Nuzool Se Pehle Aap ﷺ Ko Is Ka Ijmalil Ilm Tha

(نعم الباری فی شرح صحیح البخاری، کتاب الوحی، ج 1، ص 161)

ABDE MUSTAFA

HAALAT -E- NAMAZ MEIN TAZEEM -E- NABI

Hazrate Ibne Abbas Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Main Raat Ke Aakhiri Hisse Mein Rasoolullah ﷺ Ke Paas Aaya Aur

Aap Ke Pichhe Khade Ho Kar Namaz Padhne Laga, Huzoor ﷺ Ne Mera Haath Pakad Kar Mujhe (Baayi Taraf Se Daayi Taraf) Apne Aage Kiya, Phir Jab Aap Namaz Padhne Lage To Main Pichhe Aa Gaya

Phir Aap ﷺ Ne Namaz Se Farigh Hone Ke Baad Mujhse Farmaya : Is Ka Kya Sabab Hai Ke Main Tumhein Aage Karta Tha To Tum Mere Pichhe Ho Jaate The?

Maine Kaha : Ya Rasoolallah ﷺ, Kya Kisi Shakhs Ke Liye Ye Jaayez Hai Ke Wo Namaz Mein Aap Se Aage Ho Jaaye Halanki Aap Allah Ke Rasool Hain Aur Allah Ta'ala Ne Aap Ko Itna (Buland Tareen) Martaba Ata Kiya Hai!

Mere Is Jawab Se Rasoolullah ﷺ Khush Huye Aur Mere Liye Ye Dua Ki Ke Allah Mere Ilmo Faham Ko Zyada Farmaye

(مسند امام احمد بن حنبل، ج 5، ص 178، ر 3060)

Is Riwayat Ko Imam Ibne Hajar Asqalani Alaihi Rahma Ne Bhi Naqal Kiya Hai

(فتح الباری، ج 1، ص 625)

Shaykh Shuaib Al Arnawt Kehte Hain Ke Is Hadees Ki Sanad Sahih Hai Aur Imam Bukhari Wa Imam Muslim Ki Shart Ke Mutabiq Hai

(حاشیہ مسند احمد بن حنبل، ج 5، ص 178)

Shaykhul Hadees, Hazrat Allama Ghulam Rasool Sayeedi Alaihi Rahma Ne Bukhari Shareef Ki Sharah Mein Is Riwayat Ko Naqal Kiya Hai

(نعم الباری فی شرح صحیح البخاری، ج 1، ص 340)

Subhan Allah! Sahabi -e- Rasool Haalat -e- Namaz Mein Bhi Nabiye Akram ﷺ Ki Tazeem Kar Rahe Hain

Aap Ka Talluq Kisi Bhi Maktaba -e- Fikr Se Ho, Aap Ek Baar Apne Dil Par Haath Rakh Kar Sochein Ke Aaj Ye Kaun Se Deen Ki Dawat Di Ja Rahi Hai Ke Namaz Mein Huzoor ﷺ Ka Khayal Laana Durust Nahin Hai Aur Apne Bail Aur Gadhe Ke Khayal Mein Mustaghrak

Hone Se Zyada Bura Hai Kyunki Huzoor ﷺ Ka Khayal To Tazeem Aur Buzurgi Ke Saath Aata Hai Aur Bail Aur Gadhe Ka Khayal Tazeem Aur Buzurgi Ke Saath Nahin Aata! Aur Ghair Ki Ye Tazeem Jo Namaz Mein Malhooz Ho Wo Shirk Ki Taraf Kheenchna Kar Le Jaati Hai

(- صراط مستقیم، اردو، ص 150)

(صراط مستقیم، فارسی، ص 86، ملخصاً)

Ye Ibarat Wahabiyo Ke Peshwa Ismayeel Dehelvi Ki Hai Aur Aaj Bhi Ye Kitabein Chhap Rahi Hain

Agar Namaz Mein Huzoor ﷺ Ka Khayal Shirk Ki Taraf Le Jaata Hai To Kya Sahabi -e- Rasool Ka Namaz Mein Huzoor Ki Tazeem Karna Bhi Raahe Shirk Par Qadam Rakhna Hai?

Abhi Bhi Waqt Hai, Aisi Ibarato Aur Aise Aqeede Ko Deewar Par De Maarein

Jo Aise Khayalaat Rakhta Ho Aur In Nazariyaat Ka Haami Ho Us Se Moonh Mod Lein Taaki Kal Ba Roz -e- Mehshar Huzoor ﷺ Ke Qadmo Mein Jagah Paa Sakein

Bahut Saada Sa Hai Usool -e- Dosti Kausar Apna

Jo Un Se Be Talluq Ho Humara Ho Nahin Sakta

Aur,

Shauq Tera Agar Na Ho Meri Namaz Ka Imam

Mera Qiyaam Bhi Hijaab Mera Sujood Bhi Hijaab

ABDE MUSTAFA

MUKHTASAR TAZKIRA -E- WAQAR -E- MILLAT

Jaame Maqoolat Wa Manqoolat, Peer -e- Tareeqat, Muftiye Aazam -e- Pakistan, Hazrat Allama Mufti Muhammad Waqaruddin Qadri Razvi Alaihi Rahma Apne Zamane Ke Mash'hoor Aalim -e- Deen The

Aap Ki Shakhshiyat Ahle Sunnat Ke Aasman Par Ek Chamakta Sitara Hai Jis Ki Raushni Humesha Bar Qaraar Rehne Waali Hai
14 Safarul Muzaffar 1333 Hijri Ko Pilibhit (Hindustan) Mein Aap Ki Paidayish Huyi

Aapke Walid Ka Naam Hafiz Hameeduddin Aur Walida Ka Imtiyazun Nisa Tha, Aap Ke Walid, Chacha Aur Khandan Ke Kayi Afraad Hafiz -e- Quraan The, Is Se Maloom Hota Hai Ke Aap Ka Gharana Islami Mahaul Ke Rang Se Ranga Hua Tha

Ibtedayi Taleem :

School Mein Panchwi (5th) Class Tak Taleem Haasil Ki Aur Jab Panchwi Class Ka Imtehan Hua To Poore Zila Bhar Mein Aap Ko Pehla Darja (First Position) Haasil Hua Aur Inam Bhi Mila
Uske Baad Aapke Israr Par Aap Ko Pilibhit Ke Ek Madrase Mein Dakhil Karwaya Gaya

Us Madrase Mein Aap Ke Asatiza Mein Hazrat Mufti Wasi Ahmad Muhaddise Surati Ke Khaas Shagird Maulana Habeebur Rahman Bhi The

Chaar Saal Us Madrase Mein Taleem Haasil Ki Aur Phir Bareli Shareef Ke "**Darul Uloom Manzarul Islam**" Mein Dakhila Liya
Bareli Shareef Mein Aap Ne Sadarushshariah, Hazrat Allama Mufti Amjad Ali Aazmi, Muhaddise Aazam Pakistan, Hazrat Allama Sardar Ahmad Qadri, Allama Taqaddus Ali Khan, Maulana Sardar Ali Khan Aur Maulana Ehsan Ilahi Waghaira Ko Apne Asatiza Ke Roop Mein Paaya

Bai'at Wa Khilafat :

Aap Ko Hujjatul Islam, Hazrat Allama Hamid Raza Khan Bareilvi Ke Dast Par Bai'at Hone Ka Sharf Haasil Hua Aur Unke Chhote Bhai Muftiye Aazam -e- Hind Se Khilafat Bhi Haasil Huyi

Ilmi Maqaam :

Aap Ke Ilmi Maqaam Ka Andaza Is Baat Se Lagaya Ja Sakta Hai Ke Ek Gaaon Ke Kuchh Logon Ne Muftiye Aazam -e- Hind Se Kaha Ke Ghair Muqallideen Ne Humein Pareshan Kar Rakha Hai Lihaza Aap

Kisi Aalim Ko (Munazre Ke Liye) Bhej Dijiye, Muftiye Aazam -e- Hind Ki Nigahon Mein Jo Naam Aaya Wo Waqar -e- Millat Alaihi Rahma Ka Tha, Aap Munazre Ke Liye Tashreef Le Gaye Aur Allah Ta'ala Ne Aap Ko Fatah Ata Farmayi
Aapke Mutale Ka Ye Aalam Tha Ke Poori Poori Raat Mutale Mein Guzaar Dete The!

1947 Mein Aap Ne Pakistan Ka Rukh Kar Liya Aur Phir Wahin Darso Tadrees Mein Mashgool Ho Gaye
Rozgaar Ke Silsile Mein Aap Tijarat Karte The
Aap Ne Apne Zamane Mein Uthne Waale Fitno Ka Bharpur Radd Kiya Jis Mein Ek Dr. Tahir Ka Fitna Bhi Hai

Wisaal :

Hadees Ki Taleem Dete Huye 16 Rabiul Awwal 1410 Mein Aap Ka Inteqal Hua

(ماخوذ من وقار الفتاوی)

ABDE MUSTAFA

HUMARE ZAMANE KI AURATEIN

Aurato Ke Masjid Jaane Ke Mutalliq Ummul Momineen, Syeda Ayesha Siddiqah Radiyallahu Ta'ala Anha Farmati Hain Ke Agar Rasoolullah ﷺ Aurato Ke Is Banaao Singhar Ko Dekh Lete Jo Inhone Ab Ijaad Kiya Hai To In Ko (Masjid) Mein Aane Se Mana Farma Dete Jis Tarah Bani Israyeel Ki Aurato Ko Mana Kiya Gaya Tha

(بخاری شریف، ج 1، ص 472، ر 869)

Allama Badruddin Ayeni Hanafi (Mutawaffa 855 Hijri) Likhte Hain Ke Agar Hazrate Ayesha Siddiqah Radiyallahu Ta'ala Anha Aurato Ke Is Banaao Singhar Ko Dekh Leti Jo Inhone Humare Zamane Mein Ijaad Kar Liya Hai Aur Apni Numaish Mein Ghair Sharayi Tariqe Aur Mazmoom Bidd'aat Nikaal Li Hain, Khaas Taur Par Shahar Ki Aurato Ne To Wo (Hazrate Ayesha Siddiqah) In Aurato Ki Bahut Zyada Mazammat Karti

(عمدة القاری، ج 6، ص 227)

Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke Agar Allama Ayeni Humare Zamane Ki Fashion Zada Aurato Ko Dekh Lete To Hairan Reh Jaate

Ab Aksar Aurato Ne Burqa Lena Chhod Diya Hai, Sar Ko Dupatte Se Nahin Dhanpti, Tang Aur Chust Libaas Pahanti Hain, Beauty Parlour Mein Ja Kar Jadeed Tariqo Se Make Up Karaati Hain, Mardo Ke Saath Makhloot (Mix) Ijtema'at Mein Shirkat Karti Hain, Marathon Daud Mein Hissa Leti Hain, Basant Mein Patang Udati Hain, Valentines Day Manati Hain, Is Qism Ki Azaad Rawish Mein Aurato Ke Masjid Mein Jaane Ka To Khair Koi Imkaan Hi Nahin

(نعم الباری فی شرح صحیح البخاری، ج 2، ص 798)

Main (Abde Mustafa) Kehta Hoon Ke Ab To Halaat Yahan Tak Pahunch Chuke Hain Ke Baaz Awqaat Ye Faisla Karna Mushkil Ho Jaata Hai Ke Samne Koi Janab Hain Ya Muhtarma!

Aisa Fashion Nikla Hai Ke Mard Aur Aurat Mein Tameez Karna Dushwar Ho Gaya Hai

Ek Fikr Logon Ke Zahano Mein Daali Ja Rahi Hai Ke "Auratein Mardo Se Kam Nahin Hain" Aur Isi Muqable Ke Chakkar Mein Aurato Ne Sharmo Haya Naam Ki Cheez Ko Apni Lughat (Dictionary) Se Mita (Delete Kar) Diya Hai!

Ab To Aisa Lagta Hai Ke In Ke Liye Sirf Dua Hi Ki Ja Sakti Hai

ABDE MUSTAFA

BADI MASJID AUR KAM NAMAZI

Hazrate Sayyiduna Anas Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Nabiye Kareem ﷺ Ne Irshad Farmaya :

Logon Par Ek Aisa Bhi Zamana Aayega Ke Jab Wo Masajid Ki Tameer Mein Ek Dusre Ke Saamne Fakhr Ka Izhar Karengi Aur Un Mein Se Thode Log Inhein (Masajid Ko Namazo Se) Aabad Karengi

(صحیح ابن خزیمہ، ج 2، باب کراہۃ التباہی فی بناء المساجد... الخ، ر 1321، ط شبیر برادرزلاہور)

Huzoor ﷺ Ne Jo Kuchh Farmaya Wo Harf Ba Harf Haque Hai Aur
Aaj Hum Apni Aankho Se Iska Mushahida Kar Rahe Hain
Aalishan Masajid Tameer Kar Di Gayi Hain, Ek Martaba Mein
Hazaaro Balki Kahin Kahin Laakho Log Namaz Ada Kar Sakte Hain
Lekin Namaz Padhne Waale Gine Chune Log Hain
Fajar Ki Namaz Mein Baaz Maqamat Par Kabhi Kabhar Aisa Bhi
Hota Hai Ke Imam Aur Moazzin Ke Ilawa Teesra Koi Nahin
Pahunchta
Masajid Ki Tameer Mein Ek Dusre Ke Saamne Fakhr Ka Izhar To
Yun Kiya Jaata Hai Jaise Isi Ke Mutabiq Humein Aakhirat Mein Aala
Darja Diya Jaana Hai
Allah Ta'ala Humein Masajid Ko Aabad Karne Ki Toufique Ata
Farmaye

ABDE MUSTAFA

DARD UMMATI KO, TAKLEEF JANNATI HOOR KO!

Hazrat Sayyiduna Maaz Bin Jabal Radiallaho Ta'ala Anho Farmate
Hain Ke Rasool -e- Kareem ﷺ Ne Irshad Farmaya Ke Jab Koi Aurat
Apne Shauhar Ko Tang Karti Hai To (Jannati) Hoorein Jo Ke Jannat
Mein Us (Shauhar) Ki Zauja Hongi, Kehti Hain:
Aye Aurat! Ise Tang Na Kar, Tera Satyanas Ye Shauhar To Tere Paas
(Kuchh Dino Ka) Mehman Hai Anqareeb Ye Tujhe Chhod Kar
Humare Paas Aa Jayega

(انظر: ابن ماجہ، باب فی المرأة تؤذی زوجها، ج 1، ص 560، ملخصاً)

Is Hadees Ko Bayaan Karne Ka Maqsad Sirf Ye Batana Nahin Hai
Ke Aurato Ko Apne Shauhar Ko Takleef Nahin Deni Chahiye Balki
Is Riwayat Se Do Aham Mas'ale Bhi Maloom Huye:

(1) Agar Kisi Bande Ko Door Se Pukarna Shirk Hota To Jannati
Hoorein Dunya Ki Aurato Ko Na Pukarti Aur Jo Kehta Hai Ke Nabi

Ko Pukarne Se Masjid Gandi Ho Jaati Hai To Phir Ba Qaul Uske
Ghaire Nabi Ko Pukarne Ki Wajah Se Jannat Bhi Gandi Ho Jaani
Chahiye

(2) Jab Koi Aurat Dunya Mein Apne Shauhar Ko Tang Karti Hai To
Jannat Ki Hoor Sun Leti Hai, Jab Jannat Ki Ek Makhlooq Ki Sama'at
Ka Ye Aalam Hai To Malik -e- Jannat, Saahib -e- Shariat ﷺ Ki
Sama'at Ka Kya Aalam Hoga

Mumkin Hai Ke Kisi Ke Pet Mein Is Hadees Ki Sanad Ko Le Kar
Dard Uthe Lihaza Dawa Ke Taur Par Hum Batana Chahte Hain Ke
Nasiruddin Albani Ne Is Hadees Ko Sahih Kaha Hai

(صحیح سنن ابن ماجہ، جلد 1، صفحہ نمبر 341)

ABDE MUSTAFA

TOOBA

Jannat Mein Ek Darakht Hai Jis Ka Naam Tooba Hai
Is Darakht Ke Baare Mein Ek Riwayat Hai Ke Huzoor -e- Akram ﷺ
Ne Irshad Farmaya Ke Darakht -e- Tooba, Akhrot Ke Darakht Ka
Mushabe Hai

Ek Shakhs Ne Puchha Ke Ya Rasoolallah! Us Ki Jad Kitni Badi Hai?
Aap Ne Irshad Farmaya Ke Agar Tum Oont Par Sawar Ho To Wo
Oont Chalte Chalte Boodha Ho Jaaye Aur Tum Us Ki Jad Ka Ihata
Nahin Kar Sakoge

Hazrate Abu Imama Radiallaho Ta'ala Anho Ne Kaha Ke Tooba
Jannat Ka Ek Darakht Hai Jis Ki Shaakhein (Branches) Jannat Ke Har
Ghar Mein Hain Aur Us Darakht Par Khoob Surat Phal Hain Aur Har
Haseen Parinda Us Darakht Par Baitha Hai

(عمدة القاری، ج 5، ص 216 بہ حوالہ نعم الباری فی شرح صحیح البخاری)

ABDE MUSTAFA

ALI DA CHAUTHA NUMBER

Hazrate Sayyiduna Maula Ali Radiallaho Ta'ala Anho Ne Irshad
Farmaya Ke Jo Mujhe Hazrate Abu Bakar Siddique Aur Hazrate
Umar Faruque Radiallaho Ta'ala Anhuma Se Afzal Kahe, Main Us
Bohtan Lagane Waale Ko Bohtan Ki Hadd (Yaani 80 Kode)
Lagaunga

- (1) فضائل الصحابة لاحمد بن حنبل، ج 1، ص 294، ر 387
 - (2) السنة لعبد الله بن احمد بن حنبل، ج 2، ص 562، ر 1312
 - (3) المؤتلف والمختلف للدارقطني، ج 2، ص 807
 - (4) - السنة لابن ابى عاصم، جلد 2، صفحہ نمبر 575، رقم 1219
 - (5) الاعتقاد والهداية على سبيل الرشاد على مذهب السلف واصحاب الحديث للبيهقي، ص 358
 - (6) الكفاية في علم الرواية للخطيب، ص 376
 - (7) الاستيعاب في معرفة الاصحاب لابن عبد البر، ص 434، ر 1490
 - (8) مختصر تاريخ دمشق لابن منظور، ج 19، ص 20
 - (9) الرياض النضرة في مناقب العشرة، ج 1، ص 90
 - (10) الصواعق المحرقة على اهل الرض والضلال والزندقة، ج 1، ص 177
 - (11) العطايا النبوية في الفتاوى الرضوية، ج 29، ص 367
 - (12) مطلع القمرين في ابانة سبقة العمرين لامام احمد رضا، ص 143
 - (13) مسند امير المؤمنين ابى حفص عمر بن الخطاب رضى الله تعالى عنه واقواله على ابواب العلم لابن كثير، ج 2، ص 523
- (ماخوذ من مولود كعبه كون)

CHAND AUR SURAJ JAHANNAM MEIN JAYENGE!

Hazrate Abdullah Danaaj Aur Salamata Bin Abdur Rahman Bin Auf Basra Ki Jaama Masjid Mein Baithe Huye The, Imam Hasan Basari Aaye Aur Wo Bhi Wahin Baith Gaye

Hazrate Abdullah Danaaj Ne Hadees Bayaan Ki :

Nabiye Kareem ﷺ Ne Irshad Farmaya Ke Beshak Chand Aur Suraj Qiyamat Ke Din Do Bail Honge Jin Ko Lapet Kar Dozakh Mein Daal Diya Jayega!

Imam Hasan Basari Ne Puchha :

Un Ka Kya Gunah Hoga Jo Unhein Dozakh Mein Daal Diya Jayega? To Abdullah Danaaj Ne Kaha Ke Main Tum Ko Rasoolullah ﷺ Ki Hadees Suna Raha Hoon

Ye Sun Kar Hasan Basari Khamosh Ho Gaye

Is Ka Jawab Ye Hai Ke Inhein Dozakh Mein Daalna Ba Taur -e- Saza Nahin Hai Balki Suraj Aur Chand Ki Parastish Karne Waalo Ki Mazammat Aur Un Ko Ruswa Karne Ke Liye Inhein Dozakh Mein Daala Jayega Ke Dekho! Jin Ko Tum Khuda Samajhte The Aur Jin Ki Parastish Karte The, Tum Ko Azaab Se Bachana To Darkinaar Aaj Wo Khud Dozakh Mein Pade Hain Aur Khud Ko Dozakh Se Nahin Nikal Sakte

(-اعلام الحديث في شرح صحيح البخاري للإمام أبي سليمان حمد بن محمد الخطابي، ص 1476، ر 3200)

-مشکوٰۃ المصابیح، ج 3، ص 107، ر 5692

نعم الباری فی شرح صحیح البخاری، ج 6، ص 224، 225)

Hazrat Allama Mufti Ahmad Yaar Khan Nayeemi Alaihi Rahma Likhte Hain Ke Chand Aur Suraj Azaab Paane Ke Liye Dozakh Mein Nahin Jaayenge Balki Apne Pujariyo Ko Azaab Dene Jayenge In Ki Garmi Azaab Ki Garmi Se Mil Kar Azaab Ko Do Baala Kar Degi,

Dekho! Dozakh Mein Azaab Dene Ke Liye Firishte Bhi To Honge
 Magar Wo Azaab Paane Ke Liye Wahan Nahin Gaye Balki Azaab
 Dene Ke Liye Honge,
 Neez Chand Aur Suraj Noor Hain Aur Noor Ko Naar Takleef Nahin
 Deti,
 Dekho Momineen, Gunahgaro Ko Nikalne Ke Liye Dozakh Mein
 Jaayenge Magar Bilkul Takleef Na Paayenge

(مرآة المناجیح شرح مشکوٰۃ المصابیح، ج 7، ص 405، 5692)

ABDE MUSTAFA

GUNAH KA NEKIYO MEIN BADALNA

Allah Ta'ala Farmata Hai :

مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا
 رَّحِيمًا

(الفرقان: 70)

Yaani Jis Ne Tauba Kar Li Aur Iman Le Aaya Aur Nek Amal Kiye To
 Ye Wo Log Hain Jin Ke Gunaho Ko Allah Nekiyo Se Badal Dega
 Aur Allah Bahut Bakhshne Waala Be Had Raham Farmane Waala
 Hai

Imam Abu Mansoor Matureedi (Mutawaffa 333 Hijri) Is Aayat Ki
 Tafseer Mein Likhte Hain :

Gunaho Ko Nekiyo Se Badalne Ke Do Maana Hain,
 Ek Ye Ke Gunaah Karne Waale Jab Apne Gunaho Se Tauba Kar
 Lete Hain Aur In Gunaho Par Nadim Hote Hain To Allah Ta'ala In
 Ko Aayinda Ki Zindagi Mein Ye Toufique Ata Farmata Hai Ke Wo
 Har Guzishta Gunah Ki Jagah Ek Neki Kar Lete Hain Aur Yun (Is
 Toufique Ke Sabab) In Ka Har Ek Gunah Neki Mein Tabdeel Ho
 Jaata Hai,

Aur Dusra Maana Ye Hai Ke Dunya Mein Logon Ko Agar Apne Gunaho Par Nadamat Aur Hasrat Paida Ho Jaaye To Allah Ta'ala Aakhirat Mein Un Gunaho Ko Nekiyo Mein Tabdeel Farma Dega

(تاویلات اهل السنة، ج 8، ص 45 به حوالہ نعم الباری فی شرح صحیح البخاری، ج 8، ص 410)

Humare Gunaho Ki Tadaad Ba Zaahir Nekiyo Se Kayi Guna Zyada Hain!

Humein Apne Gunaho Par Nadim Hona Chahiye Aur Humesha Gunaho Se Bachne Ki Koshish Karte Rehni Chahiye Taaki Allah Ta'ala Humare Gunaho Ko Nekiyo Se Badal De,
Beshak Allah Ta'ala Ki Rahmat Ke Aage Ye Ek Chhoti Si Cheez Hai

ABDE MUSTAFA

JAHIL HUFFAZ KI MANGHADAT RIWAYAT

Baaz Jahil Huffaz Bachhe Ko Padhate Kam Aur Maarte Zyada Hain Aur Jab Unhein Mana Kiya Jaaye To Ek Riwayat Bayaan Karte Hain Ke Ustaad Ki Maar Se Dozakh Ki Aag Haraam Ho Jaati Hai Aur Jis Jagah Ustad Ki Maar Padegi Us Jagah Dozakh Ki Aag Nahin Jalayegi.....,

Ustad Sahab Ek To Maar Bhi Rahe Hain Aur Upar Se Is Ki Hikmat Bhi Bayaan Farma Rahe Hain! Waah Ustad Sahab!

Shaykhul Hadees, Hazrat Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke Baaz Jahil Huffaz Aur Qurra Ne Ye Hadees Ghadi Hai Ke Ustaad Ki Maar Se..... Alakh

Ye Hadees Jhooti Aur Manghadat Hai Aur Nabi Par Jhoot Bandhna Gunah -e- Kabeera Hai

In Jhooto Se Puchha Jaaye Ke Ye Riwayat Hadees Ki Kis Kitab Mein Mazkoor Hai?

(انظر: نعم الباری فی شرح صحیح البخاری، ج 10، ص 257)

ABDE MUSTAFA

OUR OTHER PAMPHLETS

